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ARTICLES OF FAITH

AND

C O V E N A N T

OF THE

BAPTIST CHURCH,

OF

MILTON, NORTHUMBERLAND COUNTY,

PENNSYLVANIA.

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COVENANT.

HAVING been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give up ourselves wholly to him; we do now solemnly, and joyfully covenant with each other, to walk together in him with brotherly love, to his glory as our common Lord.

We do therefore engage, in his strength, that we will exercise a mutual care, as members one of another, to promote the growth of the whole body, in Christian knowledge, holiness, and comfort; to the end that we may stand perfect and complete, in all the will of God: that to promote and secure this object, we will uphold the public worship of God, and the ordinances of his house, and hold constant communion with each other therein; that we will cheerfully contribute of our property for the support

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of the poor, and for the maintenance of a faithful ministry of the gospel, among us: that we will not omit closet and family religion, nor allow ourselves in the neglect of the duty of religiously training our children, and those under our care, with a view to the service of Christ, and the enjoyment of heaven: that we will walk circumspectly in the world, that we may win their souls; remembering that God hath not given us the spirit of fear, but of power, and of love, and of a sound mind; that we are the light of the world, and the salt of the earth, and that a city set upon a hill cannot be hid: that we will frequently exhort, and if occasion require, admonish one another, according to our Lord's direction, (Matt. 18. 15, 7,) in the spirit of meekness; considering ourselves lest we also be tempted, and that as in baptism we have been buried with Christ and raised again; so there is on us a special obligation, henceforth, to walk in newness of life.

And may the God of peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect, in every good work to do his will; working in us, that which is well pleasing in his sight, through Jesus Christ: to whom be glory forever and ever. Amen.

ARTICLES OF FAITH.

I. OF THE SCRIPTURES.

The Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction;*a* it has God for its author, salvation for its end,*b* and truth without any mixture of error for its matter;*c* it reveals the principles by which God will judge us;*d* and therefore is, and shall remain to the end of the world, the true centre of Christian union,*e* and the supreme standard by which all human conduct, creeds and opinions should be tried.*f*

Places in the Bible where taught.

a 2 Tim 3. 16, 17. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Also 2 Pet 1. 31. 2 Sam 23. 2. Acts 1. 16: 3. 21. John 10. 35. Luke 16. 29, 31. Ps 119. 111. Rom 3. 1, 2.

b 2 Tim 3. 15. Able to make thee wise unto salvation. Also 1 Pet 1. 10, 12. Acts 11. 14. Rom 1. 16. John 5. 34, 39. Mark 16. 16.

c Proverbs 30. 5, 6. Every word of God is pure.—Add thou not unto his words, lest he reprove thee, and thou be found a liar. Also John 17. 17. Rev 22. 18, 19. Rom 3. 4.

d Rom 2. 12. As many as have sinned in the law, shall be judged by the law. John 12. 47, 48. If any man hear my words—the word that I have spoken, the same shall judge him in the last day. Also 1 Cor 4. 3, 4. Luke 10. 10, 16: 12. 47, 48.

e Phil 3. 16. Let us walk by the same rule; let us mind the same thing. Also Ephes 4. 3, 6. Phil 2. 1, 2. 1 Cor 1. 10. 1 Pet 4. 11.

f 1 John 4. 1. Beloved, believe not every spirit, but try the spirits whether they be of God. Isaiah 8. 20. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. 1 Thes 5. 21. Prove all things. 2 Cor 13. 5. Prove your own selves. Also Acts 17. 11. 1 John 4. 6. Jude 3. 5. Ephes 6. 17. Ps 119. 59, 60. Phil 1. 9, 11.

II. OF THE TRUE GOD.

There is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and Earth;*a* inexpressibly glorious in holiness;*b* worthy of all possible honor, confidence and love;*c* revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost;*d* equal in every divine perfection,*e* and executing distinct but harmonious offices in the great work of redemption.*f*

Places in the Bible where taught.

a Ps 83. 18. Thou whose name is JEHOVAH, art the Most High over all the earth. Heb 3. 4. Rom 1. 20. Jer. 10. 10.

b Ex 15. 11. Who is like unto Thee, glorious in holiness? Isaiah 6. 3. 1 Pet. 1. 15, 16. Rev. 4. 6, 8.

c Mark 12. 30. Thou shalt love the Lord thy God,

with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Rev 4. 11. Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created. Mat 10. 37. Jer 2. 12, 13.

d Mat 28. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. John 15. 26. When the Comforter is come, whom I will send you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. 1 Cor 12. 4, 6. 1 John 5. 7.

e John 10. 30. I and my Father are one. John 5. 17. 14. 23. Acts 5. 3, 4. 1 Cor 3. 10, 11.

f Ephes 2. 18. For through Him [the Son] we both have an access by one Spirit unto the Father. 2 Cor 2. 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Rev. 1. 4, 5.

III. OF THE FALL OF MAN.

Man was created in a state of holiness, under the law of his Maker;*a* but by voluntary transgression fell from that holy and happy state;*b* in consequence of which all mankind are now sinners,*c* not by constraint but choice;*d* being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin,*e* without defence or excuse.*f*

Places in the Bible where taught.

a Gen 1. 27. God created man in his own image. Gen 1. 31. And God saw every thing that he had made, and behold, it was very good. Ec 7. 29. Acts 17. 20. Gen 2. 16.

b Gen 3. 6, 24. And when the woman saw that the tree was good for food, and that it was pleasant to the

eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. Therefore the Lord God--drove out the man; and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Rom 5. 12.

c Rom 5. 19. By one man's disobedience many were made sinners. John 3. 6. Ps 51. 5. Rom 5. 15, 19. 8. 7.

d Isaiah 53. 6. We have turned every one to his own way. Gen 6. 12. Rom 3. 9, 18.

e Ephes 2. 1, 3. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. Rom 1. 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Rom 1. 32. Gal 3. 10. Mat 25. 41. Rev 20. 15.

f Ez 18. 19, 20. Yet say ye, Why? doth not the son bear the iniquity of the father? The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Rom 1. 20. So that they are without excuse. Rom 3. 19. That every mouth may be stopped, and all the world may become guilty before God. Gal 3. 22.

IV. OF THE WAY OF SALVATION.

The salvation of sinners is wholly of grace;*a* through the Mediatorial Offices of the Son of God,*b* who took upon him our nature yet without sin;*c* honoured the law by his personal obedience,*d* and made atonement for our sins by his death;*e* being risen from the dead he is now enthroned in heaven;*f* and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way

qualified to be a suitable, a compassionate, and an all-sufficient Saviour.*g*

Places in the Bible where taught.

a Ephes 2. 5. By grace ye are saved. Mat 18. 11. 1 John 4. 10. 1 Cor 3. 5, 7. Acts 15. 11.

b John 3. 16. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 1. 1, 14. Heb 4. 14. 12. 24.

c Phil 2. 6, 7. Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation; and took upon him the form of a servant, and was made in the likeness of men. Heb 2. 9. 2. 14. 2 Cor 8. 9.

d Isaiah 42. 21. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable. Phil 2. 8. Gal 4. 4, 5. Rom 3. 21.

e Isaiah 53. 4. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Mat 20. 28. Rom 4. 25. 3. 21, 26. 1 John 4. 10. 2. 2. 1 Cor 15. 1, 3. Heb 9. 13, 15.

f Heb 1. 8. Unto the Son he saith, Thy throne, O God, is forever and ever. Heb 1. 3. 8. 3. Col 3. 1, 4.

g Heb 7. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Col 2. 9. For in him dwelleth all the fulness of the Godhead bodily. Heb 2. 18. In that he himself hath suffered, being tempted, he is able to succor them that are tempted. Heb 7. 26. Ps 89. 19. Ps 45.

V. OF JUSTIFICATION.

The great Gospel blessing which Christ of his fulness,*a* bestows on such as believe in him is Justification;*b* Justification consists in the pardon of sin,*c* and the promise of eternal life, on principles of righteousness;*d* it is bestowed not in consideration

of any works of righteousness which we have done,^e but solely through His own redemption and righteousness;^f it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.^g

Places in the Bible where taught.

a John 1. 16. Of his fulness have we all received. Ephes 3. 8.

b Acts 13. 39. By him all that believe are justified from all things. Isaiah 53. 11. Rom. 8. 1.

c Rom 5. 9. Being justified by his blood, we shall be saved from wrath through Him. Zech. 13. 1. Mat 9. 6. Acts 10. 43.

d Rom 5. 17. They which receive the abundance of grace, and of the gift of righteousness shall reign in life by one, Jesus Christ. Titus 3. 5, 6. 1 Pet 3. 7. 1 John 2. 25. Rom 5. 21.

e Rom 4. 4, 5. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom 5. 21. 6. 23. Phil 3. 7, 9.

f Rom 5. 19. By the obedience of one shall many be made righteous. Rom 3. 24, 26. 1 John 2. 12.

g Rom 5. 1, 2. Being justified by faith we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into his grace wherein we stand, and rejoice in hope of the glory of God. Rom 5. 3. We glory in tribulations also. Rom 5. 11. We also joy in God. 1 Cor 1. 30. Mat 6. 36. 1 Tim 4. 8.

VI. OF THE FREENESS OF SALVATION.

The blessings of salvation are made free by the Gospel;^a it is the immediate duty of all to accept them by a cordial and obedient faith;^b and nothing prevents the salvation of the greatest sinner on earth,^c except his own voluntary refusal to submit

to the Lord Jesus Christ;*d* which refusal will subject him to an aggravated condemnation.*e*

Places in the Bible where taught.

a Rev 22. 17. Whosoever will, let him take the water of life freely. Isaiah 55. 1. Luke 14. 17.

b Rom 16. 26. The Gospel—according to the commandment of the everlasting God, made known to all nations for the obedience of faith. Mark 1. 15. Romans 1. 15, 17.

c John 5. 40. Ye will not come unto me, that ye might have life. Mat 23. 37. Rom 9. 32. Prov. 1. 24. Acts 13. 46.

d John 3. 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. Mat 11. 20. Luke 19. 27. 2 Thess 1. 8.

VII. OF GRACE IN REGENERATION.

In order to be saved, we must be regenerated or born again;*a* regeneration consists in giving a holy disposition to the mind;*b* and is effected in a manner above our comprehension or calculation,*c* by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel;*d* and its proper evidence is found in the holy fruit which we bring forth to the glory of God.*e*

Places in the Bible where taught.

a John 3. 3. Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. John 3. 7. Rev. 21. 27.

b Cor 5. 20. If any man be in Christ, he is a new creature. Ez 36. 26. Deut 30. 6. Rom 2. 28, 29. 5. 5. 1 John 4. 7.

c John 3. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is

born of the Spirit. John 1. 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man but of God. James 1. 16, 18. 1 Cor 1. 30. Phil 2. 13.

d 1 Pet 1. 22, 25. Ye have purified your hearts by obeying the truth through the Spirit 1 John 5. 1. Whosoever believeth that Jesus is the Christ is born of God. Ephes 4. 20, 24. Col 3. 9, 11.

e Ephes 5. 9. The fruit of the Spirit is in all goodness, and righteousness, and truth. Rom 8. 9. Gal 5. 16, 23. Ephes 3. 14, 21.

VIII. OF GOD'S PURPOSE OF GRACE.

Election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners;*a* being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end;*b* it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable;*c* it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy;*d* it encourages the use of means in the highest degree;*e* it is ascertained by its effects in all who believe the gospel;*f* is the foundation of Christian assurance;*g* and to ascertain it with regard to ourselves, demands and deserves our utmost diligence.*h*

Places in the Bible where taught.

a 2 Tim 1. 8, 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel, according to the power of God; who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Ephes 1. 3, 14. 1 Pet 1. 1, 2. Rom 11. 5, 6. John 15. 16. 1 John 4. 19. Hos 12. 9.

b 2 Thes 2. 13, 14. But we are bound to give thanks

always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit, and belief of the truth; whereunto he also called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Acts 13. 48. John 10. 16. Mat 20. 16. Acts 15. 14.

c Ex 33. 18, 19. And Moses said, I beseech thee, show me thy glory. And He said, I will cause all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Mat 20. 15. Is it not lawful for me to do what I will with my own? Is thine eye evil, because I am good? Eph 1. 11. Rom 9. 23, 24. Jer. 31. 3. Rom 11. 28, 29. Jam 1. 17, 18. 2 Tim 2. 9. Rom 11. 32, 36.

d Cor 4. 7. For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? 1 Cor 1. 26, 31. Rom 3. 27. 4. 16. Col 3. 12. 1 Cor 3. 5, 7. 15. 10. 1 Pet 5. 10. Acts 1. 24. 1 Thess 2. 13. 1 Pet 2. 9. Luke 18. 7. John 15. 16. Ephes 1. 16. 1 Thess 2. 12.

e 2 Tim 2. 10. Therefore I endure all things for the elects' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. 1 Cor 9. 22. I am made all things to all men, that I might by all means save some. Rom 8. 28, 30. John 6. 37, 40. 2 Peter 1. 10.

f 1 Thess 1. 4, 10. Knowing, brethren beloved, your election of God: for our Gospel came unto you, not in word only, but in power, &c.

g Rom 8. 28, 29. Moreover whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified. What shall we then say to these things? If God be for us, who can be against us? Isaiah 42. 16. Rom. 11. 29.

h 2 Peter 1. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the ever-

lasting Kingdom of our Lord and Saviour Jesus Christ. Phil 3. 12. Heb 6. 11.

IX. OF THE PERSEVERANCE OF SAINTS.

Such only are real believers as endure unto the end;*a* their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors;*b* a special Providence watches over their welfare;*c* and they are kept by the power of God through faith unto salvation.*d*

Places in the Bible where taught.

a John 8. 31. Then said Jesus—If ye continue in my word, then are ye my disciples indeed. 1 John 2. 27, 28. 3. 9. 5. 18.

b John 2. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that it might be made manifest that they were not all of us. John 13. 18. Mat 13. 20, 21. John 6. 66, 69.

c Rom 8. 28. And we know that all things work together for good unto them that love God, to them that are the called according to his purpose. Mat. 6. 30, 33. Jer. 32. 40. Ps 121. 3. 91. 11, 12.

d Phil 1. 6. He who hath begun a good work in you, will perform it until the day of Jesus Christ. Phil. 2. 12, 13. Jude 24, 25. Heb 1. 14. 2 Kings 6. 16. Heb 13. 5. 1 John 4. 4.

X. HARMONY OF THE LAW AND GOSPEL.

The Law of God is the eternal and unchangeable rule of his moral government;*a* it is holy, just, and good;*b* and the inability which the Scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin;*c* to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the Means of Grace.

Places in the Bible where taught.

a Rom 5. 21. Do we make void the law through faith? God forbid. Yea, we establish the law. Mat. 5. 17. Luke 16. 17. Rom 3. 20. 4. 15.

b Rom 7. 12. The law is holy, and the commandment holy, and just, and good. Rom 7. 7. 7. 14. 7. 22. Gal 3. 21. Ps 119.

c Rom 8. 7, 8. The carnal mind is enmity against God: for it is not subject to the law of God, neither can be. So then they that are in the flesh cannot please God. Josh 24. 19. Jer 13. 23. John 6. 44. 5. 44.

d Rom 8. 2, 4. For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom 10. 4. 1 Tim 1. 5. Heb 8. 10. Jude 20. 21. Heb 12. 14.

XI. OF A GOSPEL CHURCH.

A church of Christ is a congregation of baptized believers,*a* associated by covenant in the faith and fellowship of the Gospel;*b* observing the ordinances of Christ;*c* governed by his laws;*d* and exercising the gifts, rights and privileges invested in them by his word;*e* its only proper officers are Bishops or Pastors, and Deacons,*f* whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

Places in the Bible where taught.

a 1 Cor 1. 1, 13. Paul—unto the church of God which is at Corinth.—Is Christ divided? Was Paul crucified for you? Or were ye baptised in the name of Paul? Mat 18. 17. Acts 5. 11. 8. 1. 11. 26. 1 Cor 4. 17. 14. 23. 3 John 9. 1 Tim 3. 5.

b Acts 2. 41, 42. Then they that gladly received his word were baptised; and the same day there were added to them about three thousand souls. 2 Cor 8. 5. They first gave their own selves to the Lord, and then unto us by the will of God. Acts 2. 47. 1 Cor 5. 12, 13.

c 1 Cor 11. 2. Now I praise you brethren that ye remember me in all things, and keep the ordinances as I delivered them unto you. 2 Thess 3. 6. Rom 16. 17, 20. 1 Cor 11. 23. Mat 18. 15, 20. 1 Cor 5 and 6. 2 Cor 2 and 7. 1 Cor 4. 17.

d Mat 28. 20. Teaching them to observe all things whatsoever I have commanded you. John 14. 15. 15. 12. 1 John 4. 21. John 14. 21. 1 Thess 4. 2. 2 John 6. Gal 6. 2. All the Epistles.

e Ephes 4. 7. Unto every one of us is given grace according to the measure of the gift of Christ. 1 Cor 14. 12. Seek that ye may excel to the edifying of the church. Phil 1. 27. That I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel. 1 Cor 12. 1 Cor 14.

f Phil 1. 1. With the Bishops and Deacons. Acts 14. 23. Acts 15. 22. 1 Tim 3. Titus 1.

XII. OF BAPTISM & THE LORD'S SUPPER.

Christian Baptism is the immersion of a believer in water,*a* in the name of the Father, Son, and Spirit;*b* to show forth in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Saviour, with its purifying power;*c* it is pre-requisite to the privileges of a church relation; and to the Lord's Supper,*d* in which the members of the church by the use of bread and wine are to commemorate together the dying love of Christ;*e* preceded always by solemn self-examination.*f*

Places in the Bible where taught.

a Acts 8. 36, 39. And the eunuch said, See, here is water; what doth hinder me to be baptized. And Philip said

if thou believest with all thine heart thou mayest.—And they went down into the water, both Philip and the eunuch, and he baptized him. Mat 3. 5, 6. John 3. 22, 23. John 4. 1, 2. Mat 28. 19. Mark 16. 16. Acts 2. 38. Acts 8. 12. 16. 32, 34. 18. 8.

b Mat 28. 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts 10. 47, 48. Gal 3. 27, 28.

c Rom 6. 1, 14. Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. Col 2. 12. 1 Peter 3. 20, 21.—Acts 22. 16.

d Acts 2. 41, 42. Then they that gladly received his word were baptized, and there were added to them the same day, about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers. Mat 28. 19, 20. Acts, and Epistles.

e 1 Cor 11. 26. As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Mat 26. 26, 29. Mark 14. 22, 25. Luke 22. 14, 21.

f 1 Cor. 11. 28. But let a man examine himself, and so let him eat of that bread and drink of that cup. 1 Cor 5. 7, 8. 10. 3, 32. 11. 17, 32. John 6. 26, 71.

XIII. OF THE LORD'S DAY.

The first day of the week is the Lord's day;*a* and is to be kept sacred to religious purposes;*b* by abstaining from all secular labor and recreations;*c* by the devout observance of all the means of grace, both private *d* and public;*e* and by preparation for that Rest which remaineth for the people of God.

Places in the Bible where taught.

a Acts 20. 7. On the first day of the week, when the disciples came together to break bread, Paul preached to them. Gen 2. 3. Col 2. 16, 17. Mark 2. 27. John 20. 19. 1 Cor 16. 1, 2.

b Ex 20. 8. Remember the Sabbath day, to keep it holy. Rev 1. 10. I was in the Spirit on the Lord's day. Ps 118. 24. This is the day which the Lord hath made: we will rejoice and be glad in it.

c Isaiah 58. 13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honourable; and shall honor him not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words; then shalt thou delight in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob. Isaiah 56. 2, 8.

d Ps 118. 15. The voice of rejoicing and salvation is in the tabernacles of the righteous.

e Heb 10. 24, 25. Not forsaking the assembling of yourselves together, as the manner of some is. Acts 11. 26. A whole year they assembled themselves with the church, and taught much people. Acts 13. 44. The next Sabbath day came almost the whole city together to hear the word of God. Lev 19. 30. Ez 46. 3. Luke 4. 16. Acts 17. 2, 3. Ps 26. 8. 87. 2.

f Heb 4. 3, 11. Let us labor therefore to enter into that rest.

XIV. OF CIVIL GOVERNMENT.

Civil government is of divine appointment, for the interests and good order of human society;*a* and magistrates are to be prayed for, conscientiously honored and obeyed,*b* except in things opposed to the will of our Lord Jesus Christ,*c* who is the only Lord of the conscience, and the Prince of the kings of the earth.*d*

Places in the Bible where taught.

a Rom 13. 1, 7. The powers that be, are ordained of God. For rulers are not a terror to good works, but to the evil. Deut 16. 18. 2 Sam 23. 3. Ex 18. 23. Jer 30. 21.

b Mat 22. 21. Render therefore unto Cæsar the things

that are Cæsar's, and unto God the things that are God's. Titus 3. 1. 1 Peter 2. 13. 1 Tim 2. 1, 8.

c Acts 5. 29. We ought to obey God rather than man. Mat 10. 28. Fear not them which kill the body, but are not able to kill the soul. Dan 3. 15, 18. 6. 7, 10. Acts 4. 18, 20.

d Mat 23. 10. Ye have one Master even Christ. Rom 14. 4. Who art thou that judgest another man's servant? Rev 19. 16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Psalm 72. 11. Psalm 2. Rom 14. 9, 13.

XV. OF THE RIGHTEOUS & THE WICKED.

There is a radical and essential difference between the righteous and the wicked;*a* such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem;*b* while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse;*c* and this distinction holds among men both in and after death.*d*

Places in the Bible where taught.

a Mal 3. 18. Ye shall discern between the righteous and the wicked; between him that serveth God and him that serveth him not. Isaiah 5. 20. Gen 18. 23. Jer 15. 19. Acts 10. 34, 35. Rom 6. 16.

b Rom 1. 17. The just shall live by faith. Rom 6. 18. We are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter. 1 John 2. 29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. 1 John 3. 7. Rom 6. 18, 22. 1 Cor 11. 32. Prov 11. 31. 1 Peter 4. 17, 18.

c 1 John 5. 19. And we know that we are of God, and the whole world lieth in wickedness. Gal 3. 10. As many as are of the works of the law are under the curse. John 3. 36. Isaiah 57. 21. Ps 10. 4. Isaiah 55. 6, 7.

d Prov 14. 32. The wicked is driven away in his wickedness, but the righteous hath hope in his death. See also the example of the rich man and Lazarus. Luke 16. 25. Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. John 8. 21, 24. Prov 10. 24. Luke 12. 4, 5. 9. 23, 26. John 12. 25, 26. Ecl 3. 17. Mat 7. 13, 14.

XVI. OF THE WORLD TO COME.

The end of this world is approaching;*a* at the Last Day, Christ will descend from heaven,*b* and raise the dead from the grave to final retribution;*c* a solemn separation will then take place;*d* the wicked will be adjudged to endless punishment, and the righteous to endless joy;*e* and this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.*f*

Places in the Bible where taught.

a 1 Peter 4. 7. But the end of all things is at hand; be ye therefore sober, and watch unto prayer. 1 Cor 7. 29, 31. Heb 1. 10, 12. Mat 24. 35. 1 John 2. 17. Mat 28. 20. 13. 39. 13. 49. 2 Peter 3. 3, 13.

b Acts 1. 11. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Rev 1. 7. Heb 9. 28. Acts 3. 21. 1 Thess 4. 13, 18. 5. 1, 11.

c Acts 24. 15. There shall be a resurrection of the dead, both of the just and unjust. 1 Cor. 15. 12, 59. Luke 14. 14. Dan 12. 2. John 5. 28, 29. 6. 40. 11. 25, 26. 2 Tim 1. 10. Acts 10. 42.

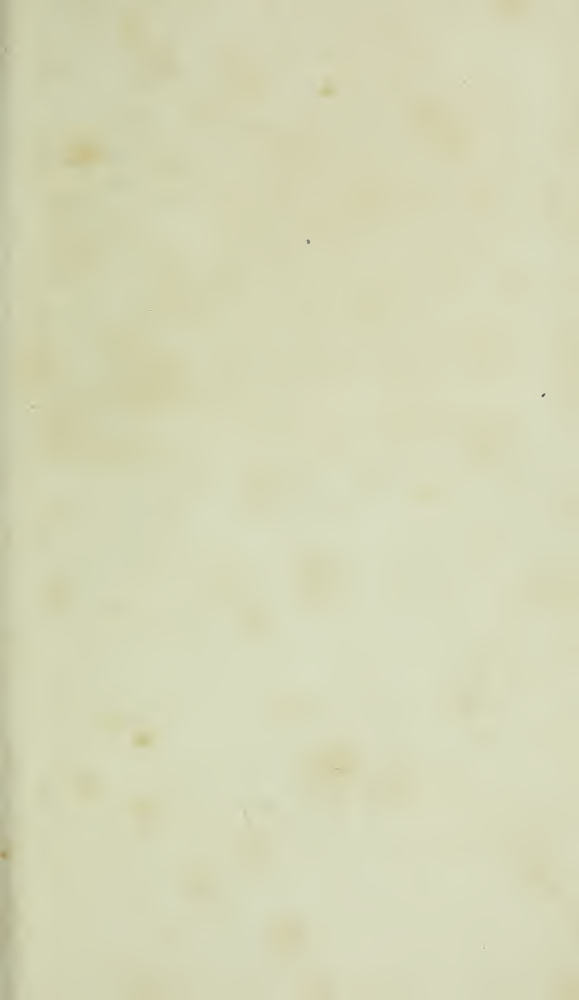
d Mat 13. 49. The angels shall come forth, and sever the wicked from among the just. Mat 13. 37, 43. 24. 30, 31. 25. 27, 33.

e Mat 25. 35, 41. And these shall go away into everlasting punishment, but the righteous into life eternal.—Rev 22. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is

righteous, let him be righteous still; and he that is holy, let him be holy still. 1 Cor 6. 9, 10. Mark 9. 43, 48.—
 2 Peter 2. 9, 10. Jude 7. Phil 3. 19. Rom 6. 22. 2
 Cor 5. 10, 11. John 4. 36. 2 Cor 4. 18.

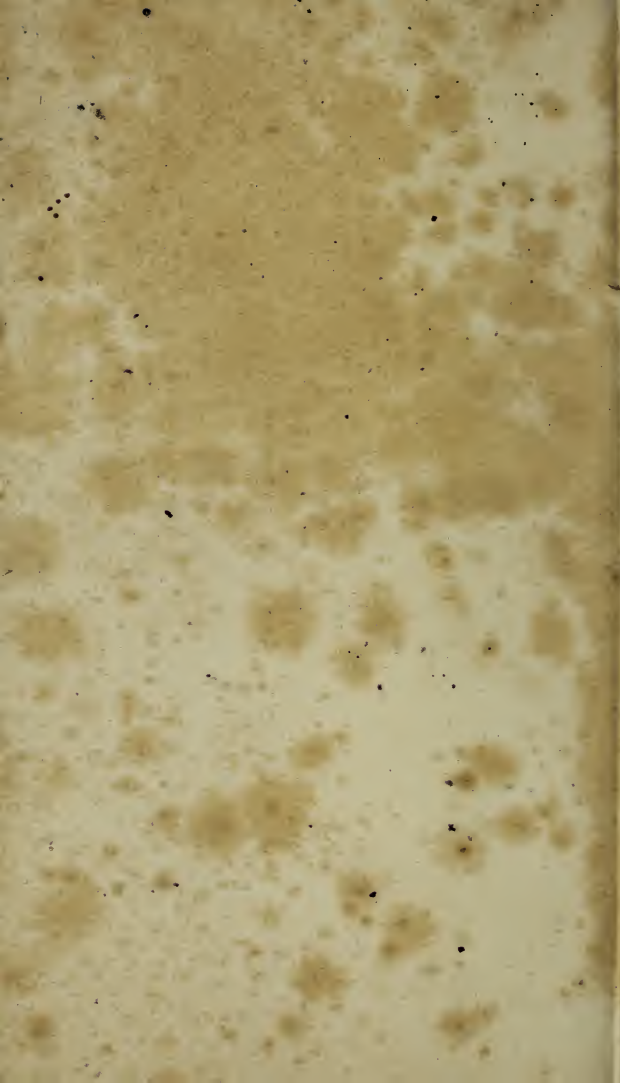
f Rom 3. 5, 6. Is God unrighteous who taketh vengeance? (I speak as a man.) God forbid; for how then shall God judge the world? 2 Thess 1. 6, 12. Seeing it is a righteous thing with God to recompense tribulation to them who trouble you, and to you who are troubled rest with us—when he shall come to be glorified in his saints, and to be admired in all them that believe. Heb 6. 1, 2. 1 Cor 4. 5. Acts 17. 31. Rom 2. 2, 16. Rev 20. 11, 12. 1 John 2. 8. 4. 17.

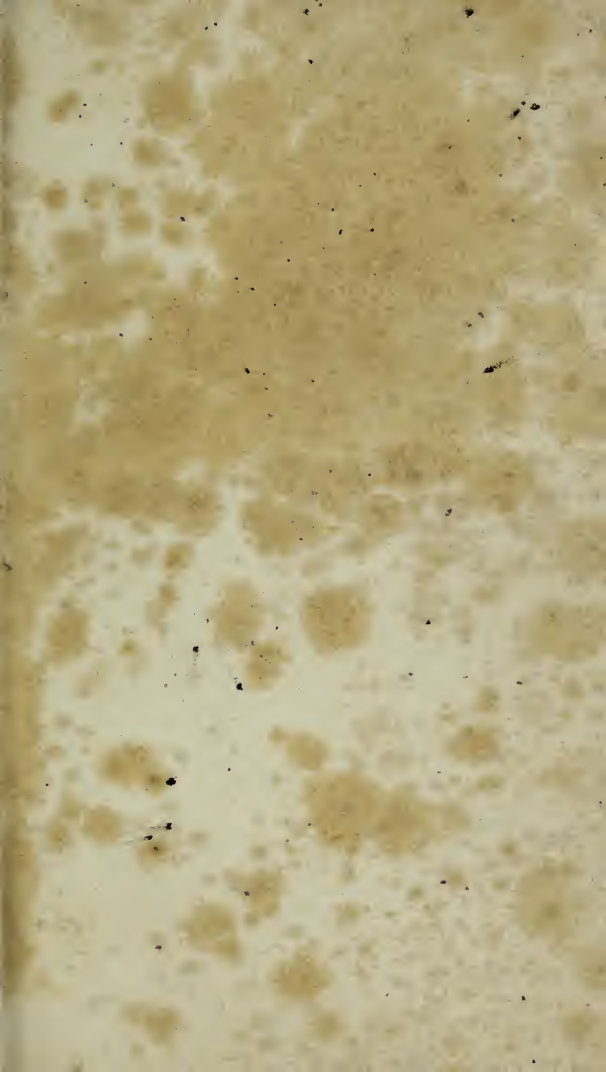
SEEING THEN THAT ALL THESE THINGS SHALL BE DIS-
 SOLVED, WHAT MANNER OF PERSONS OUGHT YE TO BE IN
 ALL HOLY CONVERSATION AND GODLINESS, LOOKING FOR
 AND HASTING UNTO THE COMING OF THE DAY OF GOD?—2
 Peter 3, 11, 12.











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